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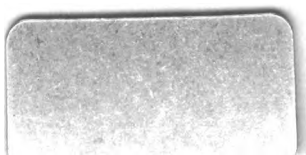
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# Saints of the Society of Jesus

David Andrew  
Merrick



★ Anon.

PLB 115 940

Merrick







**SAINTS**

**OF THE**

**Society of Jesus,**

**WITH A**

**Sketch of the Society,**

**BY THE**

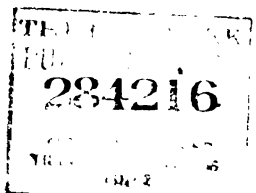
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# Saints and Beatified

OF THE

# SOCIETY OF JESUS.

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*Martyrs.*

“ 11. Bl. John de Britto, *Martyr.*

“ 15. Bl. John Baptist Machado, *Martyr.*

“ 21. Bl. Diego Carvalho, *Martyr.*

March 1. Bl. Michael Carvalho, *Martyr.*

“ 5. Bl. Paul Navarro, *Martyr.*

“ 14. Bl. Leonard Chimura, *Martyr.*

April 27. Bl. Peter Canisius, *Confessor.*

May 11. St. Francis of Hieronymo, *Confessor.*

“ 23. Bl. Andrew Bobola, *Martyr.*

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“ 16. St. John Francis Regis, *Confessor.*

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- “ 15. Bl. Ignatius Azevedo and Companions, *Martyrs.*
- “ 27. Bl. Rudolph Aquaviva and Comp.
- “ 31. St. Ignatius Loyola, *Confessor, Founder of the Society of Jesus.*
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- Sept. 3. Bl. Anthony Ixida, *Martyr.*
- “ 7. Bl. Thomas Tzugi, Michael Nacaxima, *Martyrs.*
- “ 9. St. Peter Claver, *Confessor.*
- “ 11. Bl. Charles Spinola and Companions, *Martyrs.*
- Oct. 10. St. Francis Borgia, *Confessor.*
- “ 12. Bl. Camillus Constanzi, Augustin Ota, *Martyrs.*
- “ 25. Bl. Margaret Mary Alacoque, *Visitandine, Founder of Devotion to the S. H.*
- “ 30. St. Alphonsus Rodriguez, *Confessor.*
- Nov. 7. Bl. Anthony Balducci.
- Nov. 13. St. Stanislaus Kostka, *Confessor, Patron of Youth.*
- Dec. 1. Bl. Edmund Campion and Companions, *Martyrs.*
- “ 3. St. Francis Xavier, *Confessor, Apostle of the Indies.*
- “ 5. Bl. Jerome de Angelis and Simon Iempo, *Martyrs.*
- Many, of heroic virtue, have been declared Venerable.*
- 2d Sunday of June :—Our Lady of the Way.

# SAINTS OF THE SOCIETY OF JESUS.

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**February 5.—SS. PAUL MIKI, JOHN OF GOTO, and JAMES  
KISAI, MM.**

THE Catholic religion was introduced into Japan by St. Francis Xavier. For nearly a century and a half the Church there enjoyed peace ; the great Japanese persecution was commenced by the Emperor Taicosama, in the year 1597 ; by his order six Franciscan friars, seventeen laymen, and three Jesuits were crucified at Nangasaki. They embraced and kissed their crosses reverently and affectionately. These three Jesuits, all Japanese, were the first of their Order to shed their blood in a land which was to give so many martyrs to the Society.

Paul Miki, aged thirty-three, not yet a priest, rejoicing that he was about to die as Our Lord at Our Lord's own age, preached with such eloquence, as he was being led from city to city, that he converted many to the faith. He continued to preach from his cross, while the Superior of the Franciscans intoned the *Benedictus*, and a child-martyr died singing the *Laudate pueri* (Praise God, ye children).

"See, father," said John of Goto, "we must prefer salvation to all things," giving to his parent the cloth from his head as a gift to his mother. Their sides were pierced by lances. "Into Thy hands I commend my spirit!" exclaimed Paul Miki. "Jesus, Mary," murmured James Kisai. John of Goto's father remained at the foot of his son's cross, embracing the wood on which he had died. John of Goto was a novice of nineteen; James Kisai was a lay-brother. These martyrs were beatified in 1627, and canonized by Pope Pius IX.

**February 11.—BLESSED JOHN DE BRITTO, M.**

ONE of the means adopted by Catholic missionaries always has been to conform themselves to the manners of the people whom they wish to evangelize. It was thus the Jesuit Fathers tried in India, by excelling them in their austerities, to convert the influential caste of the Brahmins. Among these Fathers was Blessed John de Britto. As he belonged to a very noble Portuguese family, it was with difficulty he obtained permission to enter the Society, and, on his return to Portugal, only providentially was enabled to go back to India, the king desiring to keep him at court for the education of his children. No one knows the tens of thousands of infidels whom he baptized.

On the 4th day of February, 1693, he was beheaded for the faith by the King of Marava, urged to this act by his niece, one of the repudiated wives of a prince who had embraced the Christian religion. His remains lie beside those of St. Francis Xavier, to whom he had been



dedicated by his parents, at Goa. He himself went joyfully to martyrdom, and when the news of his death reached Portugal, his heroic mother appeared at court in royal robes, where she was treated with the honors accorded to a queen.

**February 15.—Bl. JOHN BAPTIST MACHADO, M.**

FATHER MACHADO was beheaded on the 22d of May, 1617, in Japan, with a Franciscan religious, Peter of the Assumption. They embraced each other fervently before bending their heads to receive the death-blow. Father John had always desired to be sent to Japan. "The three happiest days in my life," he wrote, "are the day of my entrance into the College of Coimbra, that of my arrest, and this one on which I hear my sentence of death." And again: "I have just been told that I am to sacrifice my life for our good Jesus. I sacrifice it with joy, and if I had a thousand lives I would, with His divine grace, sacrifice them all."

**February 21.—BL. DIEGO CARVALHO, M.**

FATHER DIEGO, a Portuguese, was a missionary, first in Cochin-China, then in Japan. With a number of his spiritual children he was plunged in the freezing water, in the midst of winter, 1624. Their faces were cut by a fierce wind and blinding snow, and they were obliged to change their positions frequently in order to prolong their suffering. "We will never abjure," they answer to the solicitations of their executioners. "A little more patience," says the Father to his fainting companions, and one falls, breathing the names of Jesus and Mary. "Adieu, Father," says another. "Go, my son, in peace." Father Carvalho was the last to die.

**March 1.—BL. MICHAEL CARVALHO, M.**

FATHER MICHAEL CARVALHO was burned to death at Omura, in Japan, in the year 1624, with one Dominican and several Franciscan friars for companions. They went to their place

of torture carrying their stakes and singing psalms of thanksgiving. Fearing lest ambassadors from Spain should procure his deliverance, Father Michael wrote : " I should feel the greatest sorrow if Our Lord, on account of my sins, should withdraw me from the path of mercy and grace now open before me. I am always a prey to the fear lest the Lord should desire to punish me and deprive me of the supreme blessing, of which His divine goodness no longer considers me deserving. . . . Nothing in this life appears to me more desirable, more delightful, and more consoling than to give my life for so merciful a Saviour."

**March 5.—BL. PAUL NAVARRO, and Comp., MM.**

THE execution of Blessed Father Paul Navarro, with his three companions, Japanese novice-brothers, took place in the year 1622. On the previous evening he wrote : " I die full of security and joy, trusting to the merits of Jesus Christ, my Saviour, Who died for me, and

for Whose presence I yearn with all my soul. [Signed] Paul Navarro, who in a few hours will be burnt for Jesus Christ." He went to the stake in his bare feet, with his rosary around his neck, and, after he died, a hair shirt which he wore was found intact.

All four martyrs continued chanting the Litanies till their voices failed. Father Navarro was a great preacher and the author of many Japanese books.

**March 14.—BL. LEONARD CHIMURA, M.**

THE BLESSED LEONARD CHIMURA was a lay-brother, which rank in religion he chose from humility. He was of the same name and family as the first convert baptized in Japan by St. Francis Xavier. Being asked by his judge why he remained in Japan contrary to the decree of banishment of his Order, he replied, "To preach the Gospel of Christ."

In prison he converted a great number of

persons, with whom he led a life of strict religious discipline, as if they were in a monastery. He was seen at the stake, when the fire had consumed his bonds, covering his head with the burning embers as with flowers; and singing aloud the *Laudate Dominum*, he passed triumphantly into heaven.

**April 27.—BL. PETER CANISIUS, C.**

IF we are filled with wonder and awe at the harm done to the Church by Luther, what must we think of the man who was the principal instrument of God in checking, in its own fatherland, the torrent of Protestant rebellion? This was the greatness of Blessed Peter Canisius. St. Ignatius and the Jesuits are said to have been raised up to oppose Protestantism, to repair the harm done by it, and to compensate for that harm by the glorification of the Church all over the world. Blessed Peter Canisius was the general who, under St. Igna-

tius, stood at the head of the Jesuits in the forefront of the battle against heresy in the heart of Germany itself. He turned back the tide of Protestantism which threatened to overflow Poland, Austria, and western Germany like an inundation, and it has never passed the limits which he imposed to it. This was the beginning of what is called the great Catholic reaction. Canisius deserves to be named the saviour of Europe.

He was born at Nimeguen in Holland, May 8, 1521, the year in which St. Ignatius was wounded at Pampeluna. Having been received into the Society by Blessed Peter Favre, his career may be said to have begun at once; for he was a prodigy of learning, zeal, and labor. It would be impossible to give even a sketch of his toils. Honors, such as the mitre and the cardinal's hat, he shunned. But journeyings, commissions of every kind, the founding of colleges, preaching at councils, conferences with princes, the writing of books,

work of all sorts,—this he embraced with open arms. At the age of seventy-seven he died at the College of Freiburg, in Switzerland, where he had spent the last seventeen years of his life, exclaiming, with a radiant look, before he expired: “See, see! Ave Maria, Ave Maria!” There is throughout all Germany, as well as in Switzerland, among Catholics, a great devotion to Bl. Peter Canisius.

**May 11.—ST. FRANCIS OF HIERONYMO, C.**

ST. FRANCIS OF HIERONYMO, the apostle of Naples, was known already as the holy priest before he entered the Society of Jesus. Not having obtained permission to seek the martyr’s crown in India or Japan, he devoted the whole of his life to the work of giving missions. There was no end to his labors, his austerities. His zeal met with its recompense, for all grades of persons yielded to his influence, in particular the classes whom all missionaries know to be

the most difficult to convert, at least to sincere and lasting repentance—public sinners, thieves, and abandoned women. More than once, when one of these latter had refused to yield to his entreaties, he obliged the dead body to speak and reveal the torments of the condemned soul. Among those who were already good Christians he increased wonderfully the practice of devotion, frequent Communion, prayer and spiritual retreats. Such a man necessarily aroused the anger of the devil and made enemies—an enmity which only revealed his courage and his patience. As an instance of his meekness, it is said that a Mahometan slave, having struck him, began to experience terrible pains in his arm ; St. Francis blessed the arm, released the man from his suffering, and, delivering him at the same time from the darkness of his errors, received him into the Christian Church. Several times he literally turned one cheek when he had been struck upon the other. St. Francis of Hieronymo



died in the year 1716, at the age of seventy-four. He was beatified and canonized in the early part of this century.

**May 23.—BL. ANDREW BOBOLA, M.**

THE BLESSED ANDREW BOBOLA was a great preacher in Poland. Such was his zeal that he was called the "hunter of souls" and the apostle of Lithuania, a large country then connected with Poland, which he greatly contributed to bring back to the unity of Catholic faith. This naturally excited against him the enmity of those separated from the Church by schism. He fell into the hands of a marauding party of Cossacks, who immediately vented their fury on him in the most cruel ways they could imagine. In mockery of our holy religion, they endeavored to represent in their tortures the vestments of the Catholic priesthood. They stripped off his skin, struck his teeth, tore out his nails, had him dragged by two horses, struck

him with a hatchet, burned his sides, plucked out his eyes, cut off his ears and nose. Then, as he continued all the while to pray aloud for their souls, they pulled out his tongue, and finally cleft his head in two. Father Andrew was born in 1590, entered the Society of Jesus in 1611, and suffered on the eve of the Ascension, in 1657. After a long interval of time his body was found incorrupt. He was beatified by Pope Pius IX. He has wrought a great number of miracles.

**JUNE 2.—BL. MARY ANN OF JESUS, V.**

THE BLESSED MARY ANN was born in Quito, capital of the most Catholic country of Ecuador. Her family name was Paredes. In her tenth year she consecrated herself to God by the vows of poverty, chastity, and obedience. Hearing of the martyrdom of the first Jesuits who died in Japan, like St. Teresa she wished to go forth to convert the heathen. Not being

allowed to do this, she enclosed herself in a secluded part of her home, where she began to lead a most austere life. Her bed was a plank, her food an ounce of bread in the week ; on her head she wore a crown of thorns, on her wasted body a hair shirt, little pebbles within her shoes. She scourged herself, she wore iron chains ; she gathered the drops of rain in her hand when burning with thirst, and then threw them on the ground, in honor of Our Lord's Passion. While thus austere to herself, she was all sweetness to others, and so won many souls to God. And God rewarded her by the sublime consolation with which He fills the hearts of His saints ; at the same time her sanctity was revealed to the world by the wonders which Heaven daily wrought through her intercession.

When Quito was visited by the plague in the year 1645, the Blessed Mary Ann offered herself as a victim for her fellow-citizens, and, her offering being accepted, died of the disease,

at the age of twenty-six. A miraculous lily which sprung from her blood has caused her to be called the "Lily of Quito," as St. Rose is called the Rose of Lima. Not only did the Blessed Mary Ann of Jesus choose always to be directed by the Jesuit Fathers, but, during the whole of her life, showed her devotion to the Order in some very extraordinary ways.

**JUNE 16.—ST. JOHN FRANCIS REGIS, C.**

ST. JOHN FRANCIS REGIS was born in the south of France in 1597. He began his missionary career at the age of thirty-four, and died when only forty-three. How much can be done both for one's personal sanctification and for the salvation of souls in a short while by a fervent soul!

St. John Francis Regis was eminently the apostle of the poor. This is the testimony of a priest: "He was indefatigable, and employed both night and day in his sacred functions. He

was under the bitterest affliction whenever he was informed that God had been offended. Then he forgot his natural meekness, and, appearing transported with holy anger, he, with a voice of thunder, deterred the most resolute libertines. He would have sacrificed a thousand lives to prevent one sin. A word from him sufficed to inflame the coldest hearts, and to soften the hardest. After the mission, I knew not my own parishioners, so much did I find them reformed. No violence of cold, no snows blocking up all passages, no mountains, or torrents swelled by rain, could be an obstacle to his zeal. His ardor communicated an intrepidity to others ; for when he went to any place, innumerable troops followed, and met him through all sorts of difficulties and dangers. I have seen him in the most rigorous season stop in the middle of a forest, to content the crowds desirous to hear him speak concerning salvation. I have seen him at the top of a mountain, raised on a heap of snow hardened by the frost,

preach and instruct the whole day, and after that spend the whole night in hearing confessions.” The zeal of St. John Francis brought upon him the enmity of the wicked ; he had to suffer, moreover, that most painful trial for an humble soul, of being misunderstood by his own brethren and his ecclesiastical superiors. Indeed the excesses to which he was carried by the Spirit of God might well be considered extravagance in another man. The last years of this holy missionary’s career were spent in the bleak and mountainous country of Velay, evangelizing its sparse and wretchedly poor inhabitants. Here he lost his way in the woods, about Christmas time, and, having spent the night under an open shed, he died of fever, at a place called La Louvesc, on the 31st of December, 1640. Some twenty parish priests and their people were present at his funeral, without any one knowing how, in the midst of the great snows, they had learned of his death. Many miracles soon followed, and to-day the

tomb of St. John Francis Regis is a great object of pilgrimage. In the judgment of those who knew the secrets of his conscience, St. John Francis in all his life never offended God by a grievous sin.

**June 20.—BL. FRANCIS PACHECO and Comp., MM.**

FATHER FRANCIS PACHECO, a Portuguese, Provincial of the Jesuits in Japan when they had been reduced by persecution to sixteen priests, and administrator of the diocese, with Father Zola, an Italian, and Father de Torres, a Spaniard, and six Japanese Brothers, were all burned to death on the Mount of Martyrs, at Nangasaki, in the year 1626. They died praising God and invoking the names of Jesus and Mary.

**June 21.—ST. ALOYSIUS GONZAGA, Patron of Youth.**

To what do we owe St. Aloysius? To his having had a good mother. To how many Monicas and how many Blanches do we owe

great servants of God, whom they begot more to heaven by the throes of their hearts than they gave to earth in the order of nature! St. Aloysius' mother lived to be present at the Mass offered in his honor as a saint. So soon did God glorify him on earth after taking him to heaven in his youth; and—may we not think it also?—so did He wish to reward that blessed mother for having so perfectly accomplished her duty in His sight in the education of her son. This pious mother was Martha de Tana Santena, and the father of Aloysius was Ferdinand, Prince of the Holy Roman Empire and Marquis of Castiglione. Of these noble parents Aloysius was born on the 9th of March, 1568. Who has not heard of the innocence of his childhood, of his gift of prayer, obtained by his determination to remain on his knees till he had passed an hour without distraction? of his wonderful mortification? of his modesty? of his horror of sin, so great that, at his first confession, he fainted at the feet of his con-



fessor through grief for the faults of his infancy ? And this in the midst of luxury ! The world was no place for Aloysius ; but it was only after years of pious persistency that he wrung from his father permission to enter the novitiate of the Society of Jesus. His reason for choosing the Society was the vow taken by the Fathers to refuse all ecclesiastical dignities. In the novitiate he was a model of all the virtues , especially did he delight in the practice of holy poverty, humility, and obedience. To save his health, his superiors forbade his indulging in his habits of prayer ; but in vain, for he could not fly from the presence of God, which was always with him. During the course of his studies, after his novitiate, an epidemic broke out in Rome, and Aloysius volunteered to assist the sick. He took the distemper, and, as he had received his first Communion from the hands of St. Charles Borromeo, so he was assisted in his last illness by the Venerable Cardinal Bellarmin, as famous for his

piety as for his great erudition. He died, as he foretold, on the octave of Corpus Christi, in the twenty-fourth year of his age. During life Aloysius was called by his brethren the Angelical. After death he appeared to St. Mary Magdalen of Pazzi in vision. "Oh!" she exclaimed, "what glory Aloysius, the son of Ignatius, enjoys! I could not have conceived so great a glory unless my Jesus had shown it to me! I could traverse the world to tell all men that Aloysius, the son of Ignatius, is a great saint! Aloysius was a hidden martyr. Oh, how much he loved whilst he was on earth!"

**July 8. Blessed Bernardine Realino.**

The Blessed Bernardine Realino, like so many saints, received his first lessons in piety from a good mother. Nevertheless, he did not enter the Society of Jesus before the age of thirty-three, after having had a distinguished career as a lawyer. At the age of forty-four

he was sent to the town of Lecce, in the south-eastern corner, perhaps the most out-of-the-way place, of the Kingdom of Naples. Here he was destined to spend the rest of his life, from the year 1574 to 1616, a period of forty-two years; and here, in this obscurity, during this long time, did he shine as a living light of sanctity and labor, in a manner not unsimilar to that, in our recent times, of the parish priest of the obscure French village of Ars. In fact the veneration of the people of the place for this holy man became finally so great that, a year before his death, a deputation of the civil authorities called on him solemnly and obliged him to accept, while yet alive, the office of their patron in that heaven to which they knew that he was soon to be transferred. He was beatified January 12, 1896.

**July 15.—BL. IGNATIUS AZEVEDO and Comp., MM.**

IN the early Church, forty Christian soldiers were tortured to death standing in a pond of water in the middle of winter. The courage of one giving way, he stepped into the adjoining tepid bath in sign of his apostasy. One of

their jailors took his place, and they died, as they had prayed to die, forty in number, the mother of the youngest carrying his yet palpitating body to the funeral-pyre.

On the 2d of June, 1570, Father Ignatius Azevedo, with thirty-nine companions, mostly novices, sailed from Lisbon to evangelize the savage nations of Brazil. But it was not for such labors Father Azevedo had prepared these youths during five months of solitude. Fierce savages met them on the water. On a Friday of the next month they fell in with the ship of Jacques Sourie, a French Calvinist pirate. A sharp conflict ensued, during which Father Azevedo encouraged the sailors, holding up a picture of Our Lady. When the Huguenots had taken the Portuguese vessel, they turned on the Jesuits. The body of Father Ignatius was thrown into the sea with the picture of Our Lady still in his hand. They tried to force meat down the young men's throats, who spat it out and trampled on

it. One they spared, a lay-brother, whom they kept to serve as cook. But the number had to be forty. A young man, nephew to the Portuguese captain, claimed to belong to the Society, into which he had asked admission. Sourie answered that he had not the habit. Then seizing the cassock of one of the martyred religious, the young man drew it on and instantly received his reward. At that moment St. Teresa, in the retirement of her convent at Alcala, beheld these forty chosen souls ascending gloriously into heaven.

**July 27. Bl. Rudolph Aquaviva and Comp.**

Blessed Rudolph Aquaviva was a co-novice of St. Stanislaus Kostka. A story was preserved in the novitiate of St. Andrew, at Rome, that these two were sent to gather wood, and they were told to bring in so many faggots; Stanislaus obeyed the order literally, but Aquaviva piled upon his arm as big a load as

he could carry. He was sent out as a missionary to India, with the hope that he would accomplish great things by his ardent zeal. But he was put to death in an outbreak of Pagan fanaticism, at a place called Salsette (in three syllables), with three other Fathers and a coadjutor Brother. For this reason they are called the Martyrs of Salsette. The names of his companions were Alphonsus Paceco, Peter Berna, Anthony Francisco, and Francis Aranea, the lay brother. Shortly afterwards most of their assassins were converted to the Christian faith, and this spot became a centre of piety and religion.

**July 31.—ST. IGNATIUS LOYOLA, Founder of the Society of Jesus.**

ST. IGNATIUS was born in the year 1491, in Biscay, in the north of Spain. He was the youngest of thirteen children. His parents being noble, he devoted himself to the career of a soldier. Up to the age of thirty he led a worldly and ambitious life. But having been

wounded while gallantly defending the city of Pampeluna, he was obliged to take to the Lives of the Saints in the absence of lighter reading to while away his time. O admirable providence of God! And how often a good book has changed a whole life! But who cares for the Lives of the Saints now? Yet who are worthy of our attention in this world? I answer, the saints alone; for the saints alone were great, good, perfect, admirable, and to be imitated.

The eyes of Ignatius were opened. He saw the truth; he knew what was really noble and really precious. "Oh, how the earth appears to me sordid," he was wont to exclaim in his old days, "when I look up to heaven!" As soon as he could leave his home, he hung up his sword at the altar of Our Lady at Montserrat. Then he betook himself to a cave near Manresa, where he began to lead a life of great austerity and contemplation. Here it was that this novice in the spiritual life com-

posed the wonderful book of the Spiritual Exercises, a fact which makes it incredible that he should not have received supernatural assistance in its composition. Here, too, he conceived the plan of his religious Order. After a visit to the Holy Land, he set to work to improve his knowledge of Latin by going to school, at the age of thirty-three, with the little children. After meeting with much vexation on account of his preaching and giving the Exercises, he went to Paris to complete his studies. Here he joined to himself as companion, first the Blessed Peter Favre, then St. Francis Xavier, then James Laynez, the second General of the Society, Alphonsus Salmeron, Simon Rodriguez, and Nicholas Bobadilla—all Spaniards like himself, except Favre, who was from Savoy, and Rodriguez, a Portuguese. These first seven Jesuits bound themselves by vows, on the Feast of the Assumption, 1534, in a little chapel on the hill of Montmartre in Paris. Three others had joined them before the first



anniversary of the birth of the Society—Claude LeJay, John Codure, and Paschase Brouet. Favre was the only one as yet ordained priest ; it was he who celebrated the Mass. The year 1536 found Ignatius and his companions in Italy. Not being able to leave Venice for the Holy Land, they proceeded to Rome to place themselves at the disposal of the supreme head of the Catholic Church. When Ignatius was approaching the Holy City, Our Lord appeared to him and promised that He would be favorable to him in Rome. On Christmas night in 1538 St. Ignatius said his first Mass in the church of St. Mary Major. On the 27th of September, 1540, Pope Paul III., exclaiming, after he had read over the plan of the Institute Ignatius had drawn up, "The finger of God is here," gave his solemn approval to the Bull erecting the Society of Jesus into a religious Order. Ignatius was unanimously elected General. There remained now to complete his

work the great task of writing the Constitution of the Society.\*

When, this done, the young Ribadeneira, who may be called St. Ignatius' spoilt child, ventured to ask the saint why he seemed to be so happy,—“ Because, Peter,” answered Igna-

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\* The Society of Jesus is governed by a General, who has five Assistants, one for the Italian, one for the German, one for the French, one for the Spanish, and one for the English language. As the Church is divided into dioceses under bishops, so the religious Orders are divided into provinces under provincial superiors. The General of the Jesuits is elected by a Congregation of the Professed Fathers. Not all are Professed Fathers. After two years' novitiate, the young Jesuit pronounces vows which are binding on him, but not binding on the Order, and becomes a true religious. He then studies and teaches for a number of years, till he is sufficiently advanced to be ordained a priest. Then he is sent back again to a second novitiate to renew the fervor of his virtues. After that, according to the judgment of his Superiors, he either pronounces his vows of profession, or renews his former simple vows in a public manner. Only the Pope can dissolve the solemn vows of profession in a religious Order. The Coadjutor Brothers are religious who do not study or teach, but who are received to assist the Fathers in the domestic duties of the houses. They also, after a certain number of years, renew their first vows in a public manner.

tius, " Our Lord has deigned to appear to me, and to promise that, in answer to my prayers, the Society shall never cease, so long as it exists, to enjoy the precious heritage of His Passion, in the midst of contradictions and persecutions."

The rest of the life of St. Ignatius is the history of the Society of Jesus, one may say of the Catholic Church. While he was establishing good works at Rome, his sons were combating error and spreading the light of faith all over the world. St. Ignatius did not live to be a very old man. Some time before his death he resigned his office of General, reserving only to himself the care of the sick. His death itself was rather sudden ; he was sixty-five years of age. Though slight in person and low of stature, he was of a naturally vigorous constitution and noble appearance. The nobility of his character is what shines most in all his life, in his works, and in his writings. What shall we think of that man whose every breath seemed to be " For the greater glory of God " ?

**August 8.—BL. PETER FAVRE, C.**

THE BLESSED PETER FAVRE was the first Companion of St. Ignatius, the first priest in the Society, and the first of the original band to enter heaven. He was born in Savoy of humble parentage. Being already a priest, he said the Mass when the first seven Fathers made their vows at Montmartre, and he gave their retreat to the other three who joined them before leaving Paris. Full of joy and fervor, these young students went forth to the work of the Lord. Favre labored with great results to the Church in Italy, Germany, Portugal, and Spain. The Christian princes of these two latter countries placed themselves eagerly under the direction of the poor Savoyard peasant. For Father Favre was a great guide of souls. He was eminently an interior and spiritual man; and, though he was led by the ordinary method of prayer, in the estimation of St.

Ignatius he was the member of his Society who understood best the meaning of his Spiritual Exercises. His *Memorials* are considered by the Fathers of the Society a mine of spiritual knowledge. Favre was but forty years of age when he received St. Ignatius' order to return to Rome to attend the Council of Trent. As he was very feeble, his friends declared that such a journey in the summer heat would endanger his life. To which he replied: "It is not necessary that I should live, but it is necessary that I should obey." He reached Rome in time to expire in the arms of his Father. As became the first child of Ignatius and the first of the first band of Jesuits, he died a martyr of obedience, the virtue which St. Ignatius wished to be the distinguishing feature of his sons.

**August 13.—ST. JOHN BERCHMANS, O.**

JOHN CHARLES BERCHMANS was born at Diest, in Belgium, on the 13th of March, 1599.

He entered the Society at the age of seventeen, and from the beginning of his religious life he placed St. Aloysius before him as the model whom he was to imitate. Yet the Holy Spirit did not conduct them by like paths ; in Aloysius much was extraordinary, in Berchmans nothing. But they both placed their wills in God's hands with the same docility, and to-day both have been declared saints. Obedience became the distinctive virtue of Berchmans. "I am determined to become a saint," said he, "and I find all that is necessary to accomplish that object in the observance of the rules." It took him five years to make good his pledge. Thus does his Belgian Master of Novices explain why he writes of him in so laudatory a manner: "Truth obliges me to declare that what I had the honor of forwarding to you, the author of his life, is nothing in comparison to what I saw. What I advance may perhaps surprise those persons who measure the merit of the saints by their exterior conduct ;

but those who believe with the royal prophet that the beauty of the daughter of Sion (that is to say, the perfection of just souls) is quite interior, will not be at all surprised at the manner in which I express myself when speaking of the high sanctity of this faithful servant." And Father Cepari, his Superior in Rome, declares of himself : " On one occasion, when describing to me with his usual candor the singular favors which God conferred upon him, and the exact fidelity with which he endeavored to correspond to these graces, I was seized with admiration (which, however, I endeavored to conceal), and exclaimed within myself : ' O my God ! this is truly a precious soul in whom You are well pleased, since You adorn him thus early in life with the most tender proofs of Your mercy. This grace of the new man which You have conferred upon him appears to me to resemble that first state of innocence in which You created man ! So slight are the traces of original corruption in this young heart

that it seems to be re-established in the state of primitive purity.' " Still he admits that Berchmans committed some faults. "What gave me a secret veneration for him," says another of his companions, "was the acknowledgment he often made, with expressions of humble candor and intense gratitude towards God, that he did not remember having committed during the whole course of his life one deliberate venial sin." Berchmans fell ill shortly after the Feast of St. Ignatius, while studying in Rome, and died before the Assumption. At the last hour, holding in his arms, pressed to his breast, his beads, his crucifix, and his book of rules, he exclaimed: "These are what I most love; with these I die content." And when his Brethren begged some last advice, he recommended to them devotion to the Blessed Virgin, prayer, and the observance of the rules. He was in his twenty-third year. We have many maxims and resolutions of St. John Berchmans, a most precious legacy, full



of instruction for all young religious and all who aspire to Christian perfection. They are very much like what other souls write in times of retreat and fervor ; their specialty is that John Berchmans observed them and lived up to them. Even more, perhaps, than the Blessed Peter Favre, whose spiritual documents are so valuable, is St. John Berchmans the model to be proposed for imitation in our age. People shrink from austerity, distrust revelations ; here is a boy who had no visions, worked no miracles, did little extraordinary penance, and yet in five years he became a saint ! How ? By giving to God his whole heart. "Thou shalt love the Lord thy God with thy whole heart, and thy whole soul, and all thy might, and all thy mind : this is the first commandment." Let us try to observe the first commandment and we shall become saints. St. John Berchmans had bound himself by vow to defend the dogma, not yet defined, of the Immaculate Conception of the Blessed Virgin.

**September 3.—BL. ANTHONY IXIDA, M.**

“SOMETIMES the missionaries were beaten till their bones were laid bare, or else they were roasted on gridirons, or thrown into pits filled with venomous serpents. Sometimes their arms and legs were pierced with spears or their limbs amputated one by one. In certain parts of Japan, on the mountains of Oungen, not far from Nangasaki, existed a species of craters, out of which arose putrid vapors, flames or pestilential miasmas ; over these volcanic cavities the missionaries were suspended by their feet ; their heads, tightened between planks of wood, were placed at the opening of the crater, and under their right hand was a bell so arranged that the slightest movement sufficed to make it ring. They were told that its sound would be regarded as a sign of apostasy ; and to physical torture was thus added the torture of intense mental strain, as they endeavored to sup-

press even the least involuntary movement of pain. Many Christians, and among them women and young girls, were likewise subjected to the fearful torments of Oungen ; some, indeed, were vanquished by pain, but the greater portion endured their tortures with superhuman courage. One of the most remarkable of these was a youth of nineteen named Simeon, who, on being questioned by the judge concerning his studies, replied : ‘ As for knowledge, I only know how to die.’ He remained on the mountain for sixteen days, during which the pestilential waters that issued from the crater were repeatedly poured over him ; at length his body became one vast ulcer, and his flesh so corrupt that it fell to pieces. Seeing him in this state, the magistrates had him carried to his father’s house, in order to deprive him of the glory of dying on the scene of his martyrdom. He lingered for two days, during which he continually repeated : ‘ O my Saviour, Your wounds are so great, mine are

nothing.' His father, a fervent Christian, considered it the height of happiness to have a martyr for his child. In 1631 Father Anthony Ixida, a Japanese Jesuit, was subjected to the torments of Oungen, together with several other religious, among whom was Father Francis of Jesus, an Augustinian monk, and two Portuguese ladies, one of whom was a girl of eighteen. Father Francis of Jesus describes in graphic terms the aspect of the horrible mount, which at that season was covered with snow, and the effect of the burning waters, which, when poured on the naked flesh, laid the bones bare in a few minutes. During one month Father Ixida endured the torture six times a day, but never a word of complaint escaped his lips. He was taken back to prison covered with wounds, which were purposely left to corrupt and fester, and eight months later he was burnt to death at Nangasaki." ("The Jesuits," by B. N.) Father Ixida had labored in the Society forty-five years.

**September 7.—BL. THOMAS TZUGI AND MICHAEL NACAXIMA, MM.**

BLESSED THOMAS TZUGI, who was of a noble family, had a hard contest with his relations, who, as in the times of the ancient Romans, begged of him to make some outward sign of conformity, at least for their sake, if not for his own. But nothing could shake his constancy. While burning at the stake he preached to the people on the Passion of Our Lord; then, chanting a canticle of praise, gave up his spirit to God. At that moment the spectators, both Europeans and natives, beheld his breast part asunder and a purple flame issue from it which flew upward to heaven, surrounded by a brilliant light.

The Blessed Michael Nacaxima, who was prisoner at the same time with Bl. Thomas, was first beaten with rods, then left exposed to the heat of the sun, then, his body being filled

with water, it was pumped out of him by pressure on the stomach. This torture was repeated, —then finally he was carried to the sulphurous mountain, where he died on Christmas Day, 1628.

**September 9.—ST. PETER CLAVER, C.**

ON the Feast of the Holy Name of Jesus, 1888, the year of the Sacerdotal Jubilee of Pope Leo XIII., that Pontiff canonized the three Jesuit saints, John Berchmans, Alphon-sus Rodriguez, and Peter Claver. A great lesson is taught our generation in the canonization of each of these servants of God. St. John Berchmans teaches that we need not go back to the ways of the middle ages to serve God ; that His perfect service consists in the faithful accomplishment of the duties of our state of life with loving hearts, that by doing this we may become real saints. St. Alphon-sus' Rodriguez teaches the same lesson in another form. He teaches that a man may

belong to the people, that he may have engaged in business, that he may begin late in life, and that he too, with the help of that God Who is no respecter of persons, before Whom high and low are equally little, and Who wills to be served as well in this age of democracy and trade as in the days of absolute or feudal power,—that he too may carry off a prize in the glorious rivalry of Christian heroism. St. Peter Claver preaches his lesson also to this age which professes so great a love for all humanity and a desire to level up all classes to as much equality as the social condition of mankind in this life will permit. These aspirations are good. Only Our Lord taught them two millenniums ago. They were planted in us by nature's God; they are inculcated more explicitly by the law of charity, a much better word than altruism.

“The slave of the slaves”—that was what St. Peter Claver signed himself. What Las Casas was to the Indian, that, and more, was Claver

to the negro. Was there ever greater brotherly love than his?

St. Peter was born in Catalonia, in Spain. While still a young religious he was sent to the college where St. Alphonsus Rodriguez was porter. Their hearts were drawn together immediately. God revealed the future sanctity of this young professor to the venerable Brother, who encouraged him in every way to co-operate with the extraordinary graces he received. In 1620 Claver was sent to Carthage, in what are now the States of Colombia. This was a great port for the reception of slaves. To these, the most miserable of the miserable, he devoted the rest of his lifetime. He lived only for them; in the holds of the ships, on the plantations, he hunted them up, the physician of both their bodies and their souls. Once a ship came which, in addition to all the usual horrors, was infected with small-pox. Claver plunged into it and remained there for hours. A favorite resort of his was



the hospital for lepers, a race of outcasts that has always had a great attraction for Catholic charity. We are not surprised to know that this man, who made himself love all that is most offensive to the fastidiousness of our cultivated nature, was in every other respect a man of great mortification also. For let us not be mistaken : the saints were not saints by nature ; they became saints by mortifying themselves, their flesh, and their spirit. So it was that they grew to love their neighbor as themselves, indeed their neighbor's soul more than their own flesh.

Worn out by his labors and austerities, St. Peter Claver died in the year 1654, the blacks vyeing with the whites, at his obsequies, which should show the most veneration for his memory. He was beatified by Pius IX. and canonized by Leo XIII., the necessary two additional miracles, which were approved by the Sacred Congregation, having been wrought through his intercession in the United States of America.

**September 11.—BL. CHARLES SPINOLA and Comp., MM.**

FATHER CHARLES SPINOLA was a relative of the famous general of the same name, perhaps the greatest warrior of his time. Among his other relatives he counted an admiral and a cardinal. His father was a favorite of the German emperor. Nevertheless at the age of twenty, despising all human grandeur, he entered the Society of Jesus, to seek the crown of martyrdom. He had the happiness of living for a while in the same house with St. Aloysius. His first attempt to reach the Mission of Japan failed. After knocking about several months between Africa and South America, his vessel was captured, and he was taken a prisoner to England. Here persecution raged at that time, and it looked as though Father Charles need not to go to Japan for the martyr's crown. However the English admiral allowed him to

say Mass in secret, and finally assisted him in his escape. The second time his attempt to reach the mission was more successful. He landed at Nangasaki in 1602. His arrest took place sixteen years later. The governor of Nangasaki had constructed a sort of cage seventeen feet in length by seven in width. Within this, with some thirty other prisoners, crowded together, lived Father Spinola for four years, without change of clothing, and with little food, exposed to the intense heat of the sun, the cold of winter, the wind and the rain. On the 9th of September, 1622, he was led, with most of his companions still living, to the Martyr's Mountain, as was now called the hill or cape on which, twenty-five years before, the first Christian martyrs had been crucified. On their way they met another detachment of prisoners, and both proceeded joyfully together, singing the praises of Almighty God. Twenty-five prisoners, the missionaries and religious, who were to be burned, were tied in a row to

stakes facing the sea (loosely, that they might apostatize). The others, condemned to be beheaded for having sheltered the priests, knelt down in front of them. In that row, besides Father Spinola, were Father Sebastian Chimura, nephew of the first Japanese baptized by St. Francis Xavier and himself the first native ordained a priest; seven novices, received by Father Spinola and instructed in the cage; and eleven friars, eight of the Order of St. Dominic and three of that of St. Francis. Among the Christians kneeling in front were thirteen women, and five children under twelve years of age. "Where is my little Ignatius?" (whom he had baptized,) asked Father Spinola of Isabel Fernandez, his former hostess. "Here he is, Father. Ask, child, for the Father's blessing." The boy, who was four years old, turned with his joined hands and bowed head, and the venerable priest lifted his hand in blessing. At this most touching sight a murmur which alarmed the executioners rose up from

the multitude of spectators, many thousands in number, who covered the hill's sides. The order to strike was given ; the head of Isabel fell at her child's feet, and the next moment he had joined her in glory. For three hours Father Spinola stood with his eyes lifted to heaven ; then, bowing his head, he expired. Father Chimura was the last of all to die ; when all had fallen, he was seen to kneel down and so give up his soul to God. This combat, in which fifty-two Christian heroes won their crowns, was called the Great Martyrdom. Many marvellous things were said to have happened on the mountain during the succeeding days, which the soldiers were forbidden to relate, under pain of death.

**October 10.—ST. FRANCIS BORGIA, C.**

WHEN the Blessed Peter Favre died at Rome, the Fathers, in their distress, asked how

he could be replaced. "He will be," answered St. Ignatius. "A great personage will join the Society, will contribute loyally to its support and propagation, and by his eminent virtues will become an edification to us all." Favre was replaced in Germany by the Blessed Peter Canisius, whom he had received into the Society. The personage who was to replace him in Spain was St. Francis Borgia, the third General of the Society. How often we think some loss to be irreparable in this life! "O ye of little faith!" Seek only the glory of God, and fear not that He Who could make children of Abraham out of the stones will neglect His own work. The trouble is that we will not purify our affections, and therefore we suffer when we might be wholly happy. And yet, when we consider the brevity of time, what fools we are not to live by faith alone, and to live up to our faith, and with all the profit our faith can bring to us!

Francis Borgia, Duke of Gandia, Viceroy of

Catalonia, and cousin to the Emperor Charles V., entered the Society, on the death of his wife, at the age of forty. Having been obliged to identify the body of the deceased Empress Isabel, he was so impressed by the change in the remains, from a beauty which all admired to loathsome corruption, that he declared in his heart on the spot he would no longer serve a perishable master. In religion he was what he had been in the world, an example of the sublimest virtues, a great contemplative, a man of admirable wisdom. When, in the year 1565, St. Francis, who had five times refused the cardinal's hat, learned that he had been chosen General of the Society, he burst into a flood of tears. Great as he was in all the virtues, humility was his virtue of predilection. It was right that he, like St. Aloysius, being of such exalted origin, should, like the Angelical Youth, endeavor by humility to make himself the lowliest of men. A few months later St. Pius V. was elected Pope.

Contrary to all precedent, in going to his coronation he stopped at the house of the Jesuits that he might see St. Francis Borgia and embrace him. This reminds us of St. Louis, King of France, stopping at the convent of Brother Giles and embracing him, both kneeling down, and then going away without a word. The saints understand each other. St. Pius V. died on the 1st of May, 1572, St. Francis Borgia on the 1st of October following. He had been sent with the Papal Legate to visit the courts of Portugal, Spain, and France, and rouse them to united action against the Turks, the enemies of the Christian name. Though in broken health, he obeyed the mandate of the Pope, his only Superior on earth. Had he not returned to Rome a dying man, he might probably have been elected successor to his august and saintly friend. But God never intended to rob Francis of his beloved humility. To obtain this humility, there was no kind of self-abasement which he



did not practise. No less constant were his efforts to subdue the rebellion of the flesh; from being a very portly man he reduced himself by his mortifications to a mere skeleton. He spent hour after hour in prayer; he confessed his sins twice a day; by an interior instinct he knew when Jesus Christ was present in the tabernacle, the special object of his devotion. The Emperor Charles V. declared that, in abdicating his crown and retiring to a monastery, he was animated by the example of the Duke of Gandia.

**October 12.—BL. CAMILLUS CONSTANZO, and AUGUSTINE  
OTA, MM.**

FATHER CONSTANZO, an Italian, having been banished from Japan, returned in the disguise of a soldier. In the midst of the flames he preached to the people, sang the praises of God, then exclaimed in the Japanese language three

times, "Oh, how well it is with me!" and finally, holding erect his majestic form, cried out five times, "*Sanctus, Sanctus, Sanctus,*" and gave up his spirit. The crews of thirteen Dutch and English vessels in the port of Nangasaki beheld his martyrdom. Augustine Ota, a lay-brother, received into the Society by Father Camillus on the eve of his execution and therefore called a novice of one day, after having taken his vows of devotion, as they are called, of poverty, chastity, and obedience, was beheaded.

**October 25.—BLESSED MARGARET MARY ALACOQUE, V.**

MENTION at least should be made here of the foundress of the devotion to the Sacred Heart. For, not only was Father Claude de la Colombière, of the Society, her principal guide and support in her trials and efforts, but it was through the Society of Jesus in general that

Our Lord revealed to her that He wished this devotion to be spread. Devotion to the Sacred Heart, then, the great popular devotion of the Catholic world to-day, is eminently the devotion of the Jesuits, and its foundress will always be united to the Order by a special tie of affection. The Blessed Margaret Mary lived in the second part of the seventeenth century. She was, as is well known, a nun, at Paray-le-Monial, in France, of the Visitation Order, founded by St. Francis de Sales and St. Jane de Chantal. The story of her revelations, of her contradictions, of her gentle triumphs, is known to all. There was great opposition in the Church, on the part of false brethren, to the practice of devotion to the Heart of Jesus our Saviour. But who can resist Love? The obscure little nun of Paray lived her short life within her convent walls; but the conflagration which she kindled is blazing all around the globe. May it continue to burn till men cease to be cold towards the only object worthy of

their affection, and the King of hearts reign supreme in the hearts of all !

**October 30.—ST. ALPHONSUS RODRIGUEZ, C.**

ST. ALPHONSUS RODRIGUEZ was born in Segovia, in Spain. As St. Francis Borgia, before entering the Society he was married. But he lived in a much humbler sphere. He was a plain man, with an ordinary education, doing a little business. On the death of his wife and children, he was received into the Society in the rank of lay-brother. Then began his career of forty years as porter in the college of the Society in the Island of Majorca. Besides the virtues of humility, mortification, and so on, conspicuous in all the saints, three things shone in St. Alphonsus: a wonderful simplicity, a still more wonderful obedience, and a devotion to our blessed Lady remarkable even in a saint. Innumerable were the stories told of him in

these respects. "You will go to India, Brother," said his Superior to him one day. Then, knowing the Brother's character, he dispatched some one shortly afterward to find him. The Brother was walking in the direction of the wharf. He was going to board the vessel first departing for the Indies. "But suppose no ship was going?" "Then I would walk into the water, and when I could go no farther I would return and tell the Father Rector." His fingers were hardened by the constant recital of his rosary, which was never out of his hand. Often was he rejoiced by visions of his heavenly Mother. One day when he was ascending a hill tired and out of breath, Our Lady took him by the hand and wiped his face. "O my dear Mother," he exclaimed, "if you only loved me as I love you!" "You are wrong, Alphonsus," she replied, tapping him on the cheek; "I love you more than you love me." O the divine simplicity of the saints! "Come, Brother Thomas, look at the jackass flying

through the air ;" and when they had laughed at him, the great St. Thomas Aquinas replied, " I thought it was more easy for a donkey to have wings than for a religious to tell a lie." St. Alphonsus died in the year 1617, at the advanced age of eighty-six years, over forty-five of which had been passed in the Society, and was canonized in the year 1888 by Pope Leo XIII. at the same time with his pupil in the spiritual life, St. Peter Claver, and St. John Berchmans, and the seven founders of the order of the Servites of Mary.

**Nov. 7. Bl. Anthony Baldinucci.**

Father Anthony Baldinucci was born in Florence. By his father's advice he entered the Society of Jesus, in preference to the order of Friars Preachers in imitation of his older brother. For more than twenty years he evangelized as many as thirty dioceses of

Italy, doing all that a zealous apostle could accomplish for the salvation of souls, by preaching, instituting pious sodalities, visiting the sick, and, when at home, passing his time between the altar and confessional. Father Baldinucci was distinctively one of the amiable saints, and seems to have resembled in character the good St. Francis Hieronymo. But, worn out by his labors, he expired before the close of his fifty-second year, and was beatified by Pope Leo XIII.



**November 13.—ST. STANISLAUS KOSTKA, C.**

ST. STANISLAUS was born in the autumn of 1550. From his infancy so great was his love of purity that he swooned on hearing anything contrary to that holy virtue. Indeed he is believed never to have experienced a temptation in this respect. This was owing to a special

protection of the Blessed Virgin Mother, who treated him during all his life as a child of predilection. This motherly care received in return from Stanislaus a most confiding devotion. "Do you love the Blessed Virgin?" he was asked in his novitiate. "She is my mother," he answered. These simple words made such an impression on the Father to whom they were said, on account of the tone of the utterance, that he repeated them to St. Francis Borgia, then General of the Society, for his consolation and edification. Our Lady protected Stanislaus during his conflicts at Vienna with his brother Paul and their heretical tutor, who wished to force him to lead a worldly life, and during his flight to the novitiate. When his persecutors refused to let him have a priest in his illness, he invoked St. Barbara not to let him die without viaticum, and she appeared to him with two angels, from whose hands he received the holy sacrament of the body of Our Lord. A few days later Our Lady appeared



to him herself, with the divine Infant, Whom she placed in his arms. Once, during his flight, he is overtaken by his brother, who does not recognize him. The servants, suspecting it is he, desire to go in pursuit ; but the horses will not budge. At Augsburg he was received into the Society by Blessed Peter Canisius, and sent to Rome. He received the holy habit on the 28th of October, 1566. On the feast of the Assumption of the following year his soul went to heaven. He had made a novena to St. Lawrence, his patron saint of the month, that he might celebrate that feast with the angels. At the same time he wrote a letter to Our Lady, which he placed in his breast, but which was not found after his death, proffering the same request. No one believed that he was going to die with his apparently trifling ailment but himself. It was the morning of the Assumption. One last visit Our Lady made to her favorite child ; accompanied by a troop of virgins, she appeared to him, and then Stanislaus

went to dwell with her and her divine Son in heaven forever.

Whence the simplicity of St. Stanislaus? Was it merely the innocence and ingenuousness of a child? We should be children to think so. St. Agnes was only thirteen when she laid down her life for Him Whom alone she loved in this world. Some souls become perfect in a very short while. The simplicity of the saints comes from the perfection of their union with God. The more they grow in this union, the more edification they give to all around them; when it is complete, then they are ripe for heaven. In vain did Stanislaus rush into the open air and bare his breast and bathe it with cold water to cool the ardor of divine love which burned within him. Death only could give him relief. St. Stanislaus died in his novitiate; St. John Berchmans in the early part of his studies; St. Aloysius before he was ordained a priest. The gift of these three young saints to the Society of Jesus is a

unique favor ; perhaps it was because the Society is an Order which devotes itself specially to the education of the young. At any rate, they all three are models for the youth of both sexes. Note that they were all three favored sons of our most Blessed Lady.

St. Stanislaus Kostka is honored as a special patron of Poland, his native country. Several times he has appeared, encouraging its soldiers in fighting against the infidel. Immediately after Stanislaus' death, his brother, Paul Kostka, began a life of extraordinary penance and died in the odor of sanctity. Bilinski, his preceptor, repented also, and was visited by St. Stanislaus on his death-bed.

**December 1.—BL. EDMUND CAMPION and Comp., MM.**

BLESSED EDMUND CAMPION was born in London in 1540. At first he had the weakness to deny the faith, and received orders in

the English Church. But his conscience smiting him, he fled to Dublin and openly professed the Catholic religion. He was then thirty years of age. He fled next to Douai, and then to Rome, where he was received into the Society in 1573. In 1578 he was ordained priest, and in 1580 was sent back to England. "Simple as a child," writes his biographer, "he knew he was marching to his death ; still he affected no more courage than he felt, but owned and made a joke of his fears. The flesh was weak, but the will was strong, and in the depths of his soul he loved the danger that he contemplated so clearly." How Campion loved the peaceful religious life he was leaving, the following extracts from his letters will show: "O dear walls that once enclosed me ! pleasant recreation-room where we conversed so holily ! Glorious kitchen, where the best friends fight for the saucepans in holy humility and hearty charity ! How often do I picture to myself one returning with his load from the

farm ; another from the market ; one sweating stalworthly and merrily under a load of rubbish, another under some other load. Believe me, my dearest brethren, that your dust, your brooms, your chaff, your loads are beheld by the angels with joy, and that through them they obtain more for you from God than if they saw in your hands sceptres, jewels, and purses of gold. . . : I know what liberty there is in obedience, what pleasure in labor, what sweetness in prayer, what dignity in humility, what peace in conflicts, what nobility in patience, what perfection in infirmity. My dearest brother, life is not long enough to thank Our Lord for revealing to us those mysteries." But other things were before him. After illuminating England for the brief period of one year by his learning and marvellous eloquence, the former courtier of Elizabeth was arrested and thrown into the Tower of London. Protestant ministers disputed with him ; the Queen herself endeavored to shake his con-

stancy ; he was racked so severely that, when told to plead in court, one of his companions had to lift up his arms ; finally, on the 1st of December, he was dragged, with two companions, to his place of execution. The martyrs on their hurdle were seen not only to smile, but actually to laugh ! Truly the martyrs teach us, "If God be with us, whom shall we fear?"

When the hangman, having cut down and quartered *Campion's* body, turned to the first of his companions, *Ralph Sherwin*, a secular priest, the latter seized his blood-stained hands and reverently kissed the blood of his fellow-martyr. The third and last to die was *Father Alexander Briant*. All his life he had been a man of wonderful physical beauty, and he was still young. How much beauty remained when he ascended the scaffold we may conjecture from the torments he had undergone. The savages of *Africa* or *America* never invented more cruel tortures than were practised on this

angelical young man. He was plunged into a black dungeon ; starved almost to death; needles were thrust under his nails; after being stretched on the rack, he was crushed in the instrument called the "scavenger's daughter"—"a broad iron hoop, consisting of two parts fastened together by a hinge. The prisoner was made to kneel on the pavement, and to contract himself into as small a compass as possible. Then the executioner, forcing down his shoulders and introducing the hoop under his legs, compressed the victim close together until he was able to fasten the extremities of the hoop over the small of the back. The time allotted to this torture was one hour and a half, during which time it commonly happened that from excess of compression the blood started from the nostrils and sometimes from the extremities of the hands and feet." The martyr laughed while they tortured him, and refreshed himself by meditating on the Passion of Our Lord; he declared in writing that, while he was

unconscious of his own actual sufferings, on the rack itself he experienced by sympathy in his very flesh the pains of his beloved Saviour.

The Rev. Thomas Woodhouse was ordained priest under Queen Mary. He was the first priest put to death by Elizabeth, June 19th, 1573, after untold torments. He is called "Sir" Thomas, an honorary title given to some priests at that time. The warden of the Fleet, in whose custody he was, having taken him, as an alleviation, to his country-house, when Sir Thomas, or Father Thomas, saw the man, though a Catholic at heart, eat meat on days of abstinence against his protest, he walked back in disgust to his prison.

Blessed John Nelson was not ordained till middle age. He was accustomed to say that the only way to restore the faith to England was the way in which it was first established there, namely, by the blood of the martyrs. He was therefore prepared when his own time came. While he was exorcising a possessed



person, the devil told him he would have him arrested in a week : and so he did. This confessor declined reading the Lives of the Martyrs in jail, probably because, like Blessed Alexander Briant, he was absorbed meditating on the Passion of the King of martyrs. He suffered February 3d, 1578.

The Rev. Thomas Cottam had been obliged to leave the novitiate of the Society on account of ill-health. In prison he was received back into it. Fathers Woodhouse, Nelson, and Briant were also received into the Society while in jail ; so that, according to Bartoli, the Jesuit Order in England was born in prison. Having been arrested on landing in England, Father Cottam was placed in charge of a fellow-traveller, himself a disguised priest. To save the latter from danger, he delivered himself to the officers again, and was executed in 1582.

The title of Blessed, given to these Fathers by pious custom, was confirmed to them, with forty-nine other English martyrs of the Refor-

mation, by decree of the Sacred Congregation of Rites, on the feast of St. Thomas of Canterbury, December 29th, 1886.

**December 3.—ST. FRANCIS XAVIER, Apostle of the Indies.**

NEXT to St. Ignatius in veneration in the Society comes St. Francis Xavier. What St. Paul was to St. Peter, that was he to our holy founder, in fact they are both considered as the founders of the Society of Jesus. The same spirit which animated Ignatius in Rome filled Francis in the East. The one was the Society in design, the other the Society in action. The God Who created them for the same work gave them the same light and the same interior life. Like Ignatius, Francis was from the north of Spain. At that time the great European universities were still great centres of attraction, and the ambition which led Ignatius to seek glory in the profession of arms, induced Francis

to search for fame in the applause of the crowd gathered round the pulpit of the professor. This brought him to Paris. At first Ignatius and Favre were unable to produce much impression on his mind, but finally the words of the former constantly iterated, "Francis, what doth it profit a man to gain the whole world and lose his own soul?" produced their effect. He was the first conquest of Ignatius after Favre. While going to Venice with his companion, he was miraculously cured from the evil consequences of his own indiscreet penance; having tied his legs with cords in punishment of his former vanity in athletic exercises, the flesh got so swollen that the doctors were afraid to cut the cords. This would have been the end of his career, for he would have been left behind had he not found himself after sleep completely cured. When King John III. of Portugal, who was so great a friend of the Society in its infancy, asked for Fathers for the East, St. Ignatius decided to send Fathers Rodriguez and Boba-

dilla. Neither of them went. Francis Xavier was the chosen soul of God, not only to enlighten the East, but rather like the sun rising in the Orient, in that dark period, to throw the light of Catholic truth and the radiance of Catholic virtue over the whole world for frail men to look at. He first evangelized the natives of India; then the many islands lying off the southeast coast of Asia. Though he was deterred by no fatigues and by no perils, yet nature shrank from his exposing himself alone to a whole nation of cannibals, as he confessed in writing his beautiful letters to his brethren in Europe. "But woe is me," he adds, quoting the Apostle, "if I do not preach the Gospel!" and he went ahead, in spite of all remonstrances, trusting in God. One of his chief means of converting the infidels was by teaching the catechism first to children, and then making them the instruments of converting their parents and their countrymen. Innumerable were the miracles he wrought, and those of the highest order—the

speaking of various tongues, the foretelling of the future, the raising of the dead to life, the apparition of his own person at the same time in different places. These miracles have been attested by thousands of witnesses. He would show the same zeal for the conversion of one soul as he did for that of thousands, trying perhaps for several days, by prayers and penances, to soften the heart of one obdurate sinner. On the 15th of August, 1549, he landed in Japan. As the Japanese were fond of display, Francis, yielding to the advice of discreet friends, though so contrary to his habits, presented himself in great state at the court of these petty kings as the ambassador of the king of Portugal. In India he had suffered a great deal from the enmity of bad Christians: it was to be expected that he would meet with the opposition of the Japanese priests, especially when that intelligent people showed by their submission to it their appreciation of the Gospel, now for the first time preached to them. In these priests

or bonzes he found very subtle antagonists. Finally, seeing the influence exercised over Japan by its neighbor, the great Chinese Empire, he determined to invade this domain of darkness and subject it to the rule of Christ. In writing to St. Ignatius (to whom he always wrote on his knees), Francis, after announcing his intention of evangelizing this immense nation, declares that he will then proceed over Asia, through Europe, to America ; in a word, this man who goes on his knees to write to his Superior undertakes to convert himself alone the whole world to Christ. Such was the heart of St. Francis Xavier. Such a man was consumed between two fires, the incredible fatigues which made him aged before his time, and the burning aspirations within his own breast. Having landed on the barren island of Sanchan in his efforts to penetrate into China, he fell ill of fever, and, strange to say, being abandoned by all men, here he died on the 2d of December, 1552, at the age of

forty-six. St. Francis Xavier was of a florid complexion and cheerful disposition. Confidence in God appears to the writer to have been the most striking feature of his supernatural character. Although so absorbed by his immense works of zeal, he did not neglect the formation of the Society in the East; he insisted that its young men should be well trained first in the practice of the virtues in little things before being launched out into great undertakings. Notwithstanding all the hostility that has existed to the Society of Jesus, I do not know that any one has written or spoken but with admiration of St. Francis Xavier. He was canonized with St. Ignatius and Saints Teresa, Philip Neri, and Isidore the laborer, on the 12th of March, 1622. Many graces have been obtained by making a novena in honor of St. Francis Xavier previous to that date. His body is still incorrupt in its magnificent shrine at Goa, a city of India, where

it has remained entire, except one arm which was transferred to Rome.

**December 5.—BL. JEROME DE ANGELIS and SIMON  
IEMPO, MM.**

FATHER JEROME DE ANGELIS, an Italian, labored for twenty-two years in Japan. He carried the light of the Gospel into five provinces and four kingdoms into which no missionaries had penetrated, baptizing over ten thousand infidels. To save those who gave him hospitality from discovery, he resolved to give himself up to his pursuers. His companion, Simon Iempo, a Japanese Brother, casting himself at his feet, begged with tears not to be separated from him in his hour of triumph. It was like the pleading of the deacon Lawrence with the holy pontiff Xystus to be allowed to accompany him to martyrdom. In prison Father Jerome converted forty men to the Christian



faith. Brother Simon baptized eight, all that were in his cell. They were burned to death in December, 1623. Fr. de Angelis was in his fifty-sixth year.

Gradually the priests and missionaries were all put to death in Japan or died out, and others failed in their repeated attempts to penetrate into it. One day, after centuries, when Japan was again opened to commerce, the missionary who had come in the guise of chaplain to a foreign consulate was lingering at dusk near the entrance of his chapel, which no Japanese was allowed to enter. Two women crept up to his side. "Where is your wife?" they asked. "I have no wife." "Do you belong to the great father?" "Yes, I am subject to the Holy Father the Pope, the bishop of Rome." "And the mother?" In answer to this question he showed them his rosary. Then, falling at his feet, they begged his blessing, telling him that the children of the martyrs had not lost the faith, but awaited with

hope the return of those whom their dying priests had told them they should recognize by this triple sign—their celibacy, their union with the See of Peter, and their devotion to the Mother of God.

Mention is made in this book of the Blessed Mary Ann of Quito and Margaret Mary of the Visitation, on account of their intimate relations with the Society of Jesus, which did much to obtain their beatification, and to which is accorded the privilege, not extended to the whole Church, of celebrating their feasts.

# A SKETCH OF THE SOCIETY OF JESUS.

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ORIGIN OF THE SOCIETY. ITS CONSTITUTIONS AND  
SPIRIT. LABORS OF THE FIRST FATHERS.

THE Society of Jesus took its origin on the Feast of the Assumption, August 15th, 1534, when St. Ignatius Loyola and his companions, six in number, vowed themselves to the service of God, in the chapel of Our Lady at Montmartre (hill of martyrs) in Paris, on whose summit a grand basilica to the Sacred Heart of Jesus is now being completed. Three new

members joined them before the whole body proceeded to Italy, and these original members are considered the founders of the Order, of course after St. Ignatius. From the beginning, according to the saint's wish, they called themselves, through a motive of humility, the "least" Society of Jesus. Six years later the Order was solemnly recognized by Pope Paul III. One of the things which one finds most striking from the first is the activity of these men. So few in number, they scatter themselves all over Europe, and produce the most wonderful results by their ministry. And this is to be a characteristic of the Society throughout its whole existence. The roll of its members never at any time reached 25,000,—a much smaller number than that of many other religious orders during the Catholic ages,—and a great

many of these were kept inside the walls of colleges. Nevertheless, from the beginning the Jesuits seemed to be endowed with the gift of ubiquity : Germany, France, Italy, Spain, England (then the land of persecution), Europe was too small for them ; they spread over Asia and America, and the travellers of to-day are investigating the mysterious wilds of Africa explored two hundred years ago by the sons of St. Ignatius.

The spirit which St. Ignatius breathed into his followers, both in his book of the Spiritual Exercises and in the Constitutions of his Order, was the spirit of detachment and devotedness. "All for God," in a word, was his motto ; "for the greater glory of God," as he expressed it. Nothing should keep the true Jesuit back where there was question of God's honor. Therefore

he made obedience the distinguishing virtue of his children. Obedience was to be their spur, obedience their rein : so long as they were acting through obedience they were to go on ; when obedience said " Stop," they stopped. This is very different from the spirit of the world to-day, is it not ? The world of to-day claims independence, the right of every man to think and do as he likes. Through legitimate obedience we know the will of God. To do the will of God with all the intensity we possess is to love Him with all our might. This is the ideal Jesuit. To do our own will, whatever it may be, is to love self, in opposition to God. The most perfect example of this independence is the devil.

The will of God is the salvation of souls. So St. Ignatius' heart burned with zeal for souls.

If the obedience of the Society proved its devotion to God, its whole history, its infinitely-varied, never-ending labors, showed its love for those souls dear to Him. Detachment, devotedness. The Jesuit left his country, everything, to toil where obedience sent him for the good of souls. By vow he binds himself to go immediately, even without the means to pay his way, whithersoever it be.

Consequently the history of the Society is a story of labors all over the world, of every kind, to bring souls to God. Italy, Europe, was too limited a field for Ignatius' handful of companions, and on April 7th, 1541, his thirty-fifth birthday, St. Francis Xavier sailed for the East, to conquer new continents to God. Fathers Salmeron and Brouet were sent to Ireland to encourage and strengthen its faithful people, on

whom the storm of Protestant persecution had just fallen. Blessed Peter Favre with Le Jay and Bobadilla go to Germany, where they make the precious acquisition of Blessed Peter Canisius. From Germany Favre flies to Portugal, and thence to Rome to die. It was fitting that St. Ignatius' first son in religion should be the Society's first martyr of obedience. His place in the Spanish peninsula is supplied by St. Francis Borgia, whilom Duke of Gandia and viceroy of Catalonia, who has been received into the Society as soon as he could resign all his worldly dignities.

But St. Ignatius was not satisfied with flying missionary excursions on the part of his religious. He wished, for he was one of the wisest of men, that his work and that their works should be permanent. How could he best effect this?



At that day, as at this day, the way to secure permanency to any good work was to secure its foundations. He who lays a solid foundation may erect a safe building; without the foundation there can be no building. The question of the day, then as now, was the education of youth. Consequently Ignatius dedicated his Order in a special manner to the Catholic education of the young. The Jesuits pledge themselves to be always ready to teach the catechism. St. Francis Xavier himself taught it to the little children in India. One of the great and one of the earliest works of the Society has been the direction of colleges. The Duke of Gandia assisted the Fathers in opening some of the first in Spain. The times needed this devotion to education and religion and catechetical instruction. For in many parts both the clergy

and the laity, on their account, were woefully uninstructed. This was what gave the pseudo-reformers the power to spread their false doctrines. Therefore the early Jesuit Fathers set to work to help to remedy this evil, which the Council of Trent corrected finally and efficaciously by the establishment, so far as possible, of ecclesiastical seminaries in all the dioceses of the Church.

To this Council of Trent, which was attended also by Father Le Jay, Fathers Laynez and Salmeron were sent by the Holy Father as his own theologians. The Fathers of the Council were dazzled by the learning and eloquence of these three young men, then little over thirty years of age; though all other speakers were limited to one hour, Father Laynez was allowed to speak for three hours continuously, and during his illness the deliberations of the Council were

suspended. Two things God seems to have watched over in the Society : never has it as a body been accused of heterodoxy, never of immorality. Hated and maligned as it has been, it has been charged with pride, ambition, laxness in treating with sinners, but never with the crime of which Our Lord was not accused. Like Him it has been persecuted, but its enemies have not been allowed to arraign it of sins against the sixth commandment. And as for doctrine, the instinct by which the Jesuits have always detected false teaching is something really supernatural, a gift : good Catholics have always looked to the Society of Jesus, in the many controversies of the past three centuries, to know on which side in probability truth was to be found. Their vow of obedience to the successor of St. Peter would not have been per-

fect if the Jesuits had ever failed in the loyalty of their adhesion to the faith of Peter. The recompense of this vow would seem to be a light to direct them in guarding the outskirts of and approaches to that faith.

St. Ignatius was a great revolutionist in his own way. In many respects he modified the customs common to religious orders to suit the special object of his institute. The Jesuits were to be the light artillery of the Church; they should therefore be as little embarrassed with accoutrements as possible, so as to be always ready for motion. The Fathers recited their office privately, like secular priests, and wore no particular habit. The new pope wished to oblige them to say the office in common; they

complied, but after his death were permitted to return to their own practice. Another pope objected to the name of the Society, saying he did not wish to take off his cap every time he spoke of these religious, and ordered them to drop the name of Jesus; but he died before he signed his order.

**SUCCESSORS OF ST. IGNATIUS. SPREAD OF THE  
SOCIETY. DISTINGUISHED MEN.**

UNDER Father Laynez, who succeeded St. Ignatius as General, the Society made rapid progress, but at the same time began to meet with much opposition. Father Gonzalves, tutor to the ill-fated King Sebastian of Portugal, was the first of the many Jesuits who were forced to take the charge of royal consciences. Pius IV., who succeeded Paul IV., was very friendly to the Society; nor could his friendship be shaken by its enemies, who tried to persuade him that the Jesuits were endeavoring to induce his nephew, St. Charles Borromeo, to become one of their number. A Father Venusti, in Sicily,

had frequently befriended a fallen priest, who, in return for his charity, stabbed him to death. The Father refused to reveal the name of his murderer. The man was suspected; the Jesuits asked for his pardon. In vain. The exhausted fugitive from justice finally took refuge in a college of the Order. All persons had been forbidden to harbor him under severe penalties, but the Fathers kept him for two days, and then sent him to a place of safety. The last letter of Father Laynez was penned in approval of this conduct. About the same time with the General died Father de Nobrega, a great missionary in Brazil. The day before his death he visited all his friends, saying, "Good-by; I am going home."

St. Francis Borgia became General of the Society after Father Laynez, in 1565, at the age

of fifty-five. The Society then possessed 3500 members and 130 houses, divided into 18 provinces. St. Pius V. was elected pope in January of the following year. He was always a great friend of the Order, though at first inclined to introduce some modifications in the rules. The Fathers having devoted themselves to the care of the victims of pestilence in the holy city, St. Pius, in reward, promised them that, in the case of a similar calamity, they should always have the privilege of attending the afflicted ! They showed the same devotion to the plague-stricken Moors in Spain : here the number of sufferers was so great in the hospitals, and they were so packed, that the priests had to lie down by their side to hear their confessions. In Portugal fourteen Fathers were carried off by the fell disease. To the personal efforts of



Father Borgia, in a tour of the different courts of Europe for that purpose, was due, in great measure, the alliance of Christian princes which defeated and destroyed the Turkish navy in the battle of Lepanto. From this journey, undertaken in obedience to the Holy Father, St. Francis returned only to die. It was he who laid the foundation of the Church of the Gesù. Under him the foreign missions took a large development, generally without the shedding of blood; though, besides the forty martyrs of the Society who have been beatified, thirty others were also butchered at sea by heretical pirates on another occasion.

The first three Generals of the Jesuits were Spaniards; the fourth, Father Everard Mercurian, was a Belgian. Belgium, however, at that time was subject to the crown of Spain. Father

Mercurian sent the first Jesuit missionaries, Fathers Parsons and Campion, to England. Many distinguished men flourished in the Society at this time : Father, afterwards Cardinal, Bellarmine, the greatest of controversialists, whose process of beatification has been commenced ; Toletus, also made Cardinal, and Maldonatus, the one an eminent theologian, the other a great commentator on the Scriptures ; Father Balthazar Alvarez, confessor of St. Teresa ; Father Possevinus, who, having been ambassador to the courts of Spain, France, Sweden, Poland, and Russia, ended his days by giving poor country missions ; and many others. At the death of Father Mercurian the Society numbered 5000 members.

On the death of Father Mercurian, Our Lady appeared to Father Darbyshire, an Englishman,

and revealed to him that she had chosen a young Father Claudius for the next General. Father Claudius Aquaviva governed the Society for the space of thirty-four years, from 1581 to 1615, a longer period than any other General. At this time Sixtus V., a great pope and a man of very strong will, ascended the pontifical chair. In opposition to nearly everybody else, he determined to introduce radical changes in the Constitutions formed by St. Ignatius, and obliged the General to petition him to do so. As, however, no changes were effected before the death of the pope, nothing came of this determination. Under Pope Clement VIII., the Fathers, while their brethren were spreading the faith in the north and east of Europe, were banished for fifty years from the republic of Venice for their fidelity to the Holy See. This pope decided the

famous controversy between the Jesuits and the Dominicans on the nature of the action of divine grace in the soul, by declaring that each party was free to hold its own opinion. The Jesuits, under Father Molina, maintained the view which is now generally considered as more compatible with the existence of free will in man.

The reconciliation of King Henry IV. of France to the Church was due in a great measure to the Jesuits. Indeed the circumstances of the times in this kingdom drew the Fathers too much into politics, but the efforts of the General to withdraw them from courts and camps met with hearty co-operation on their part. Father Auger was confessor to Henry III., and Father Coton to Henry IV., as other Fathers continued to be afterwards to the kings of France; but this was an honor which the Society submitted

to reluctantly, and permitted to be conferred only on her most solidly virtuous men. Father Bobadilla, the last companion of St. Ignatius, and Father Ribadeneira, his favored child, died, both at a very advanced age, under Father Aquaviva. So did Blessed Peter Canisius and St. Aloysius. To this period belong the great theologians of the Society, Fathers Suarez, Vasquez, de Lugo, Lessius, Cornelius à Lapide, Emmanuel Sa, Sanchez. These men, and others, rendered great service to the Church by their learning and writings. To Father Aquaviva is due the honor of completing the *Ratio Studiorum*, or system of teaching in use in the Order, according to Lord Bacon the most perfect method ever invented. The importance of this service will be estimated when we consider that perhaps the principal work of the Jesuits is the teaching

of youth in colleges, and that the majority of distinguished Catholic priests and laymen of the past three hundred years have been their pupils. The Sodality of the Blessed Virgin was established at this time by a young professor in the Roman college. Under Father Aquaviva the *Annual Letters* of the Society were started, which furnished material for its history, as well as the famous missionary documents called *Les Lettres Édifiantes et Curieuses*.

**MISSIONS: JAPAN, SOUTH AMERICA, ENGLAND, CHINA, INDIA, CANADA, AND THE UNITED STATES. SCIENTISTS, LEARNED AND HOLY MEN.**

THE most famous mission of the Society in olden times was that of Japan. Much, for our brief space, has been said about it in "The Saints of the Society of Jesus." This mission owed much to Father Valignani, who founded the province of Japan, opened thirty of the houses there, and, so long as he lived, restrained the fury of the pagan persecutors. As to the persecution in Japan, it is one of the most glorious chapters in the history of the Church. It lasted fifty years, after which such stringent measures were adopted as rendered impossible the landing

of a missionary in these islands. In order to continue to trade there, the Protestant merchants, to their shame, submitted to the indignity of trampling on the cross. One sad episode occurred: a provincial of the Society renounced the faith. The wondrous Father Mastrilli devoted his life for his conversion; and, after all the missionaries had been expelled, the apostate atoned for his fault by shedding his blood for the faith. Until the Society was suppressed in 1773 there was always a nominal province of Japan, with missionaries ready to proceed to that country, the dearest perhaps on earth to the heart of a Jesuit.

But whither did they not go, the missionaries of the Society of Jesus? They invaded Tartary; they traversed South America from east to west; they tried to convert the Ethiopians, and



explored that Central Africa which has been re-discovered in our own days. The most extraordinary man and greatest miracle-worker in South America was perhaps Father Anchieta, the apostle of Brazil; the birds of the air and the very wild beasts obeyed him as reasonable things. A glorious outcome of the missions in that continent were the *Reductions* of Paraguay, founded in 1610. This was the most paternal government ever known in history. For a hundred and fifty years the ferocious tribes of that large country, subdued by the charity of the Fathers, lived under them in a kind of Christian socialistic federation, like the early Christians mentioned in the Acts of the Apostles, or the religious communities of the present time. The evil day came when they were scattered by the enemies of religion, and the poor Indians re-

lapsed into barbarism. In North America the French missionaries of the Society penetrated to the prairies; Father Marquette discovered the Mississippi; Jogues, de Brébœuf, and others watered the soil of Canada and the United States with their blood.

A bloody field for the missionary at this time was the land once called "Our Lady's Dower," or "The Isle of Saints." The persecution in England rivalled even that of Japan. It was aggravated by the discovery of the famous Gunpowder Plot, and renewed by the lying accusations of Titus Oates. The Irish Fathers shared in the sufferings occasioned by the invasion of their country by Cromwell; and the Scotch heretics invented the ingenious torture for Father Ogilvy of keeping him from sleep for eight days and nine nights.

The mission of China, on the contrary, whose conversion was the dying aspiration of St. Francis Xavier, was a peaceful one. Here the Fathers succeeded in ingratiating themselves with the emperors. Their knowledge of mathematics and astronomy obtained for them a great reputation among the learned men of the country. Father Ricci was buried with public honors. Father Schall acquired an influence equal to his with the emperors of the Tartar dynasty. Father de Rhodes, the apostle of Tonquin, founded the French Foreign Missions, which is to-day sending missionaries all over the world. This man evangelized all Central Asia. At the same time the Fathers commenced gathering in the abandoned children, the great work continued by the Holy Infancy. A trouble however, awaited the mission in China, similar to

that which disturbed the Fathers in East India. Some ceremonies to which the Chinese neophytes were attached in honor of their ancestors were condemned as superstitions, contrary to the judgment of the missionaries. This occasioned many defections and the temporary alienation of the court, and the Chinese mission languished till the suppression of the Society. A great man appeared in India in the person of Father Robert de Nobili. In order to convert the Brahmins, the most influential caste in the country, he adapted himself to their austere mode of living. For this he was called to account, but the Holy See justified him, and other Fathers followed his example. Perhaps more descendants of native converts remain in India than in any other foreign country. Finally, the Catholic emigrants to Maryland brought with

them Jesuit priests, who, with their brethren and successors, have always remained, and who founded the Church in the United States. Many of these missionaries dispersed all over the world were also great savants. Europe is indebted to them for a vast amount of useful information in the various branches of science.

One of the great Jesuit scientists in Father Aquaviva's time was Father Clavius, who reformed the calendar. In Spain Father Mariana wrote the history of his country; in Portugal Father Alvarez composed his great grammar. Under Father Vitelleschi, the successor (1615-1645) of Father Aquaviva, other great men appeared: Father de Spée, the first to attack and disturb the then general belief in witchcraft; Father Kircher, the inventor of the magic-lantern, a sort of universal genius; Father Petau, or

Petavius, the great patristic theologian. Fathers de Spée, Balde the poet, and others rendered distinguished services in Germany during the Thirty Years' War. Besides the remarkable men of the Society at this epoch might be mentioned others who were formed by them: St. Francis de Sales, Cardinal de Berulle, Mr. Olier, founder of the Sulpitians, the Blessed Peter Fourier, and the Ven. Father Eudes.

**DOCTRINES TAUGHT BY JANSENIUS. . CONFLICTS BETWEEN THE JESUITS AND THE JANSENISTS. CONSEQUENCES OF JANSENISTIC TEACHING. JESUIT WRITERS.**

WE may now speak of Jansenism, the most insidious heresy ever introduced into the Church, against which the Society of Jesus combated literally to the death. A part of the doctrine of Martin Luther, accentuated by Calvin, was that man had no free will, that he always remained bad, and that we were saved independently of any merit of our own. Jansenism was Calvinism disguised, and the art of the disguise consisted in this, that no number of declarations from Rome itself could induce its upholders to admit that they were not the best and saintliest

of Catholics while teaching the veriest and rankest Protestantism. Jansen, or Jansenius, bishop of Ypres, who gave his name to the sect, taught, with Calvin, that some commandments of God were impossible of observance, that grace was irresistible (therefore that we could not help doing what we were inclined to), that Christ did not die for all men, etc.,—propositions which were all condemned of course, and several times. The Catholic doctrine, which is so reasonable, teaches that sanctifying grace is an *interior* thing, by which man who is justified is made holy, though still inclined to evil; that Our Lord died for all men; that actual grace is offered to all, and that we are perfectly free to correspond with it or not, and hence our merit and the variety of merit; hence also the justice of God, Who only punishes those who of their



own free will refuse to obey His commandments, which it is in the power of all to observe. In morals the Jansenists were as rigid as they were severe in dogma. Their law was the law of fear. Above all things they opposed frequent communion; they wrote books against it, exaggerating the conditions which were required to receive worthily. Consequently their nuns at Port Royal worshipped Our Lord—at a distance; they exposed Him on the altar, but did not receive Him into their hearts. No wonder, then, that when Our Saviour Himself revealed to the Blessed Margaret of the Visitation the devotion to His Sacred Heart, of which the first apostle was her confessor, the venerable Father de la Colombière, and which was to be propagated by the Society of Jesus, the Jansenists should have risen in arms against

what was so contrary to their harsh and gloomy creed. No wonder, also, that in their warfare against the champions of the Church they should have had for allies the corrupt men and women of a dissolute court; for when was not hypocrisy allied with vice, pride with immorality? No wonder, too, that our English Protestant literature is full of the praises of the Jansenists—for example, of Pascal, the clever but untruthful satirist of the Society; that it should be so “goes without saying.” No wonder, finally, not that the enmity of these late Pharisees, with the help of their political abettors, should have compassed the destruction of the Society itself, but that they should have hastened that development of impiety and hatred of law which has caused the

French revolution, and which troubles the agitated Europe of to-day.

It would be tedious to narrate all the wranglings with the Jansenists, and their tergiversations. These difficulties continued under all the successive Generals of the Society down to its suppression. The Jansenists disappeared as a body, though they have still two bishops in Holland, who are accused lately of having consecrated or ordained some of the pseudo-Catholic clergymen of the Ritualistic party in the Anglican Church. But their evil influence, which was wide-spread, has lasted until our own time among the clergy of Italy, Ireland, and other countries, as well as France. It required all the efforts of a saint, St. Liguori, the founder of the Redemptorists, when the Jesuits were no more, to free the confessional from the

withering influence of this most un-Catholic and most unlovable and most discouraging and disheartening school of doctrine.

As this is intended to be only a sketch of the history of the Order of St. Ignatius, we shall pass over all further details of its several administrations, not to be too minute; nor shall we make any mention again of the illustrious men to whom it gave birth, since, on the one hand, our space will not allow us to dwell upon their merits, and, on the other, a mere catalogue of names would be very dry reading, conveying little intelligence to the mind. Nevertheless these distinguished men were many. Among writers only, a hundred names could be cited of authors of works on spirituality alone who occupy the very first rank in public esteem in this most important branch; for example,

Rodriguez, Scaramelli, de Ponte, and so on. The Bollandists' "Lives of the Saints" is without question the most stupendous literary task ever undertaken: begun in Belgium two hundred and fifty years ago, the sturdy Belgians are working at it still, and God knows when they will be done. In our own time we have had astronomers so world-renowned as Fathers de Vico, Secchi, and Perry. There is not a field, indeed, of learning or labor open to priestly zeal wherein the Society does not count its heroes by the score and by the hundred.

**ELECTION OF FATHER RICCI. THE SOCIETY EXPELLED  
FROM PORTUGAL, FRANCE, SPAIN, NAPLES, AND  
PARMA. SUPPRESSION OF THE SOCIETY.**

IN 1758 Father Lorenzo Ricci was elected eighteenth General of the Society. The thrones of Spain, France, and Naples were then occupied by the house of Bourbon. The ministers who governed in these countries, as well as in Portugal, were what were then called "philosophers," i.e., infidels, followers of Voltaire. Now Voltaire was the enemy of the Church of Jesus Christ, which he called "infamous;" his favorite expression being, "Let us crush the infamous." A great rampart of the Church, with its missions, its colleges, its preachers, its writers, its

spiritual directors, was the Society of Jesus. The sons of Voltaire decreed together, like the sanhedrim of old, "Let us crush the Jesuits." And they did: God permitted it, as He permitted His own vicar upon earth to decree their suppression,—that they might give the most sublime example possible of their favorite virtue of obedience, by dying. "No man can give a greater proof of his love for his friend than to die for him." One day young Ribadeneira saw St. Ignatius with a smiling face. Being cross-questioned by the boy, the saint told him why: "Because, Peter, the Lord has assured me that, in answer to my prayers, the Society will never cease to enjoy the precious heritage of contradictions and persecutions." Was it revealed to him that this should be carried to the extent of death itself? Enmity, calumny, occa-

sional persecution, the Society encountered from the beginning. It was reserved for the eighteenth century to witness a conspiracy of the governments of the Catholic countries of Europe to force the head of the Church to destroy the Order, under threat of a religious revolt similar to that of Germany and England. Why? Because these governments were in the hands of the enemies of God and His Church, who wished the removal of the Society only to be better able to strike at the breast of its mother, the Church.

This pitiful story we can only hint at; it is as harrowing as the narration of the sufferings of Ireland or the French revolution, of which latter it was the precursor. The first blow was struck in Portugal, a country which had always been favorable to the Fathers. Joseph Carvalho



Marquis of Pombal, obtained his position of minister through the influence of a Jesuit priest. He was not long in throwing off his mask of affection for the Society. The weak king allowed him to do as he pleased. The Fathers were expelled from the kingdom; their missions in India and America were broken up; they were subjected to every ill-treatment; the venerable Father Malagrida was first mocked, then strangled to death; two hundred Jesuits languished in prison for eighteen years.

France was the first country to imitate Portugal. One thing should be here acknowledged. By meddling in politics, one simple Father put the Society in the power of Pombal. By indulging in financial speculations, another, Father Lavalette, Superior of the house in the island of Martinique, gave a handle to the spite of its

enemies in France. Both acted against the letter and the spirit of their institute. And at this time all sorts of accusations were repeated against the Society. A new edition of the *Monita Secreta* was published, an infamous book purporting to contain the secret and dishonest instructions given to its members, which had been refuted a hundred and fifty years before. Other equally absurd publications appeared. The parliament of Paris condemned the Society in 1762; the miserable Louis XV., urged by his minister Choiseul and his mistress the Marquise de Pompadour, signed the decree of its expulsion, and in 1767, to the number of four thousand, the Jesuits were driven from France.

In Spain the mind of the king was poisoned against the Fathers by his premier, D'Aranda,

and others, through the insinuation that the General of the Society had declared him to be illegitimate. This is the explanation generally accepted by Protestant as well as Catholic historians. Without warning, with only their breviaries in their hands, six thousand sons of St. Ignatius were expelled from the Spanish dominions. In Naples they were driven from all their houses in one night. Parma followed, then Malta. Finally the Bourbon ambassadors presented to the Holy Father a demand that the whole Society be suppressed. So long as Clement XIII. lived that would never be done. On the 19th of May, 1769, Lorenzo Ganganelli, who owed his cardinal's hat to the recommendation of the General of the Jesuits, ascended the pontifical throne under the name of Clement XIV. On the 21st of July, 1773, he signed the

brief of the suppression of the Society. The following 15th of August was the two hundred and thirty-ninth anniversary of its birth at Montmartre. The next day its General was a prisoner and itself was no more. St. Ignatius' prayer had been heard indeed. On the harm done to religion and civilization all over the world by the destruction of the Jesuit colleges and missions it would be useless here to dilate.

**RE-ESTABLISHMENT OF THE SOCIETY. ITS PRESENT STATUS.**

YET it still lived. Frederick, king of Prussia, and the Russian empress Catherine, both non Catholics, but able princes, refused to accept the papal brief. Pius VI., successor of Clement XIV., verbally consented to the existence of the Society in Russia, and Pius VII. gave it his written approval. Some houses were re-opened in Parma, and in 1804 Father Joseph Pignatelli, who had been among the Fathers expelled from Spain, was appointed provincial of the Society in Naples. Two organizations had been formed before the close of the eighteenth century by young men, one in France, under the name

of "Society of the Sacred Heart," the other in Italy, with the title of "Fathers of the Faith," which coalesced into one under the latter title, with the design and hope of being absorbed into the re-established Society of Jesus. The most distinguished Superior of this body was Father Varin, to whom we owe the female communities of the Ladies of the Sacred Heart and the Sisters of Notre Dame, the foundresses of both which institutions have been declared Venerable. The hope of these young priests was not disappointed. On the 7th of August, 1814, octave of the Feast of St. Ignatius, Pius VII. re-established the Jesuit Order throughout the whole world. The obedience of the Society, which had died without a murmur, was rewarded. A great lesson ; and we may hope that that obedience will continue

to be rewarded in the future by God's blessings upon its works. The Fathers of the old Society still living, and working as secular priests in different parts, hastened to be received into the new organization; younger novices offered themselves in plenty. Charles Emmanuel, king of Sardinia and grand-uncle of the late Victor Emmanuel, ended his days in it as an humble religious; and later, Cardinal Odescalchi laid down his purple to enter the Roman novitiate. Shortly after the re-establishment of the Society, the conversion of Prince Galitzin determined the expulsion of the Fathers from Russia, which proved to be an advantage, inasmuch as these Fathers were able to give a religious formation to the young men who were entering the Order in the different countries of Europe. The Fathers in America had been among the first to

affiliate themselves with the tolerated Society in Russia.

In the year 1829 the Jesuits were recalled to Portugal. A year later they visited the church where the body of their excommunicated persecutor, Pombal, lay unburied since the 5th of May, 1782, and there, after an interval of nearly fifty years, in the presence of that uninterred body, they offered up a Mass of requiem for his soul.

Since its re-establishment the Society has progressed and established itself throughout the world. It has now about fifteen thousand members, divided into some two dozen provinces, with various missions. In the United States, besides two provinces, and several missions which may be formed into provinces, we have entire charge of the extreme southern peninsula



of Florida, and of all Alaska. St. Ignatius' prayer for persecution still, however, continues to be heard; if our missions and colleges and works appear to flourish in some countries, in others we are liable to be expelled at a moment's notice, in others only tolerated, and in others not allowed to exist at all. The first step in the path of persecution of religion by modern governments or societies seems always to be to suppress or expel the Jesuits. This has happened even repeatedly during the past three quarters of a century in Spain, Portugal, France, Italy, Germany, Mexico, and the South American States. During quite recent years, to give one example of the sort of stability we enjoy in so-called Catholic nations, the scholastics—i.e., the young men not yet ordained, who are still pursuing their studies—of the province of Venice,

having been sent out of Italy, took refuge in Austria ; being dismissed by the Austrians, they passed over to France ; told to go by the French authorities, they retired to Spain ; not finding the climate of Spain agreeable, they withdrew to Croatia, where they long awaited what development the future had in store for them. The Society does not exist in Russia. The Scandinavian governments have begun to tolerate the Jesuits as they have begun to be tolerant towards the Church ; and as the Church, so our Order enjoys most peace and liberty in the English-speaking countries.

“The obedient man shall speak victories,” says the Scripture. One of the objections to the rule of the Society is that it hampers individuality. Perhaps it does so ; but discipline is more necessary in an army than individuality, and the

story we have outlined shows, if it shows anything, that vigorous and successful work for God has not failed to characterize that band of imitators of the humility of Christ to whom their first leader gave the name of Company of Jesus.

If any one wishes to know more about the Society of Jesus, let him procure and read the charming work in two volumes entitled "The Jesuits, by B. N.," published within recent years.

# Our Lady of the Way.

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For a period going back to remote antiquity, a picture of our Lady with the Holy Child, on the road to the Capitoline hill, was venerated by the Roman people under the title of our Lady of the Way, *della strata*. A pious family named Astalli, gave shelter, so to say, to this picture by building a chapel in its honor, which chapel was replaced by a structure sufficiently large to be erected into a parish church. St. Ignatius was so devout to this representation of the heavenly mother that he asked the astonished parish priest to give it to him and his companions. Strange to say, the parish priest, whose name was Cordacio, gave him not only the statue, but, with permission of the Holy Father, the church and himself, becoming the first Italian member of the Society of Jesus.

When Cardinal Alexander Farnese carried out the intention of St. Francis Borgia, the

## OUR LADY OF THE WAY.

third general of the order, by erecting a still larger edifice, the church of the Gesù, he built a special chapel to serve as a shrine for this painting of the Madonna of the Way. From this time the devotion to our Lady as thus represented went on increasing, among both clergy and laity, a devotion which is believed to have been rewarded by many spiritual and temporal favors. Finally, to encourage the piety of the faithful by the weight of his august sanction, Pope Leo XIII established the feast of our Lady *della strata*, which is celebrated by the Jesuit Fathers on the second Sunday of June.

The prayer of this feast is: "Lord Jesus Christ, who art the Way, the Truth and the Life, grant, through the intercession of the Blessed Virgin Mary, Thy Mother, that we may run in the way of Thy commandments and reach eternal life. Amen."











Plat 1

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